THE SWORD OF THE LORD

"And they cried, The Sword of the Lord, and of Gideon." Judges 7:20

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An Independent Religious Weekly, Standing for the Verbal Inspiration of the Bible, the Deity of Christ, His Blood Atonement, Salvation by Faith, New Testament Soul Winning and the Premillennial Return of Christ. Opposes Sin, Modernism, and Denominational Overlordship

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Are Anglo-Saxon People The Lost Ten Tribes?

BY THE EDITOR

Certain "Anglo-Israelite" teachers have a theory that England and America are really the "lost ten tribes" of Israel, that the promises of God to Israel will really be fulfilled principally to England and America. They teach that the throne of England is really the throne of David, that the English kings are descended from David, and that God intends for England and America to be his "battle-axe" and keep the world straight. It is one of the strange, fantastic, and unscriptural cults of modern times. Such teachers regard the Pyramid of Cheopsas a divine revelation like the Bible. They set dates for the Lord's coming and tend to despise the Jew, God's chosen people, and to minimize the promises in connection with Christ's coming.

The editor is preparing a manuscript for the printer on this subject soon, but here we give some scriptural proof that the Jews themselves are all of Israel, and that none others are counted Israelites in God's sight.

(1) At Jerusalem at Pentecost were "Jews, devout men, out of every nation" (Acts 2:5). But Peter addressed them, "Therefore let all the house of Israel know" (Acts 2:36). Therefore the Jews were properly *all the house of Israel.*

(2) People in Judaea in the time of John the Baptist and Jesus were called Jews repeatedly. But they were also called "All the people of Israel." Paul says in Acts 13:24, "When John had first preached before his coming the baptism of repentance to all the people of Israel." Those who went to hear John the Baptist preach were Jews, described in Matthew 3:5, 6, "Then went out to him Jerusalem, and all Judea, and all the region round about Jordan, and were baptized of him in Jordan, confessing their sins." That clearly shows that Jews were *"all the people of Israel."*

(3) Romans 11:26 says that after the return of Christ, "So all Israel shall be saved." But now "Blindness in part is happened to Israel" (Rom. 11:25). It is the Jews who are now blinded and now are a natural branch broken off. Yet they are called Israel. Israel could not now be God's name for England and America, for there are relatively more Christians in England and America, and they are the strongholds of the gospel. Israel is blinded, so Israel is the Jews.

(4) When John the Baptist began his ministry, he was shown to all Israel. Luke 1:30 said he was in the desert "until his showing unto Israel."

(5) In Acts 4:10, Peter, addressing the Jews at Jerusalem, said, "Be it known unto you all, and to all the people of Israel."

(6) Acts 5:21 speaks of the Jews at Jerusalem as "all the senate of the children of Israel."

(7) The Jewish leaders at Jerusalem were addressed by Peter as "Ye rulers of the people and elders of Israel" (Acts 4:8). They were elders not merely of one tribe, but elders of the whole nation. The Jews, then, are Israel.

Now the Jews in the time of Christ represented all the twelve tribes is easily shown.

First, when the Jews were carried captive, *representatives of all the twelve tribes were in the southern nation called Judah.* See Second Chronicles 15:8, 9, where we are told that members of the various tribes fell to Asa out of Israel in abundance. Later in Hezekiah's reign in Judah, the northern kingdom was carried captive as you see by comparing Second Kings 17:4-6 with Second Kings 18. Then the great revival under

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"Is It A Sin For Christians To Be Lodge Members?"

Sunday Morning Sermon

Sunday morning at the 10:45 service, Pastor John R. Rice will preach on the question of lodges, and will give direct Scriptural proof, giving the verses that forbid a Christian to be joined up with unbelievers in lodges. He will give the words of Jesus about the oaths people take in lodge degrees, and give evidence that lodge teaching is generally contrary to the Bible, and leads multitudes of people away from God. Bring your Bibles and come prayerfully.

Sunday School in all departments begins at 9:30. The lesson is First Corinthians, chapters seven and eight.

WATCHNIGHT SERVICE OF PRAYER, PRAISE AND BIBLE TEACHING

The ballrooms will be full of dancers, the night clubs will have great crowds to see the floor shows, to drink the beer and wine, as the New Year comes in. Therefore Sunday night, December 31st, we will stay till midnight and past at the Galilean Baptist Church (formerly Fundamentalist Baptist). There will be no games, no idle chatter, but a time of Christian fellowship, a time of praise, a time of confession, a time of New Year's resolutions, a time of praying through about some burdens, and of giving ourselves again to the Lord for the New Year. We expect that the coming in of the New Year will find us on our knees.

Christians from all churches are welcome to come and meet with us. Those who cannot stay until midnight are welcome to stay as long as you like.

Following the evangelistic service Sunday evening at 7:30, those who wish to remain will do so, and we anticipate some happy hours together. There will be Bible teaching, so bring your Bibles. Bring your burdens, too, and let's pray about them. And get ready to make some New Year's resolutions to the glory of God.

Reported Among The Missing

BY REV. SAM MORRIS

"But Thomas, one of the twelve, called Didymus, was not with them when Jesus came" (John 20:24).

Thomas, because of discouragement, I suppose, was not present that night when the Lord appeared with His disciples. The result of being absent from church that night was that Thomas spent a whole week in the dumps, doubts, and "mulligrubs."

The other apostles had songs in their heart. They were rejoicing. They had something thrilling to talk about. They had seen the Lord.

Say, good neighbor, didn't Thomas lose out by not being at church that night? And, beloved, the very same thing is often true in other people's lives. How important that we be in our place in church every time it meets because the very service that we stay out of may be the service in which the preacher will preach the sermon that would mean more to our faith and our life than most any other sermon. I know that we often go to church and the sermon doesn't seem to mean much to us, but it may be the sermon that means nothing to us is the very sermon that blesses somebody else.

But Thomas learned his lesson, for he was on time the following Sunday when church met, and the Lord appeared unto him, showed him His feet and hands, with the result that Thomas exclaimed, "My Lord and my God!" His doubts were cured, his blues had been chased away.

The church is the place where we have our doubts cured. In the 73rd Psalm David said:

"My feet were almost gone; my steps had well nigh slipped.

"For I was envious at the foolish, when I saw the prosperity of the wicked . . ."

"Until" — thank God for that "until" —

"Until I went into the sanctuary of God; then understood I their end."

He cured his doubts in the sanctuary. John the Baptist, weary in prison, had his heart to become clouded with doubt, and he sent disciples to Jesus and asked Him, "Art thou he that should come, or do we look for another?" (Matt. 11:3). He had his doubts cured by taking them to the Lord. You will likewise recall that when so many of His disciples went away and walked no more with Jesus, He said to the twelve, "Will ye also go away?" and Simon Peter answered, "Lord, to whom shall we go?" Simon Peter knew there wasn't any comfort or help anywhere else. He knew it was Christ or "chaos." He knew that to leave Christ was to leave light for darkness, hope for despair, and joy for sorrow.

Ultima Veritas

In the bitter waves of woe,
Beaten and tossed about
By the sullen winds that blow
From the desolate shores of doubt —

When the anchors that faith had cast
Are dragging in the gale,
I am quietly holding fast
To the things that cannot fail:

I know that right is right;
That it is not good to lie;
That love is better than spite,
And a neighbor than a spy;

I know that passion needs

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Serving God Without Regard for Consequences

"TAKE NO THOUGHT FOR YOUR LIFE . . . FOR YOUR BODY . . . FOR RAIMENT . . . WHAT SHALL WE EAT? OR, WHAT SHALL WE DRINK? OR, WHEREWITHAL SHALL WE BE CLOTHED? . . . TAKE NO THOUGHT FOR THE MORROW." — Matthew 6:25, 28, 31, 34.

(Sermon preached Sunday morning, December 24th, at Galilean Baptist Church. Stenographically reported.)

Matthew, the sixth chapter, please. Begin reading with verse 25:

"Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?

"26. Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?

"27. Which of you by taking thought can add one cubit unto his stature?

"28. And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin:

"29. And yet I say unto you, That even Solomon in all his glory was not arrayed like one of these.

"30. Wherefore, if God so clothe the grass of the field, which today is, and tomorrow is cast into the oven, shall he not much more clothe you, O ye of little faith?

"31. Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed?

"32. (For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things.

"33. But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.

"34. Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof."

Look at verse 25: "Therefore I say unto you, Take no thought for your life." Isn't that strange? "Take no thought," and the verse goes on to say, "nor yet for your body." So take no thought for your life or your body. Now let me read you again verse 31:

"Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed?"

Now verse 34:

"Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself."

God says, "take no thought." Isn't that a strange thing — "take no thought?" I meditated today and yesterday on the account of the Christmas story and the birth of Christ and I was amazed at some things I found about the attitude of heart of those God saw fit to bless, and in connection with this Scripture, I will speak to you on this general theme of *Serving God Without Any Regard For Consequences.* We need to start out to serve God on this basis, that our mind is already made up, that we already know that it pays to serve God and to put Him first. We need to come to the point where we can say, "I will not worry about bread and meat. I will not worry about friends, or worry about whether I live or die. I am going to serve God *without any regard to the consequences."*

Oh, yes, there is such a thing as counting the cost, and the Saviour said plainly that we are to do that. The Bible plainly commands us to sit down and count the cost whether we will be Christians. That is like a man that builds a tower. He must sit down first and see how much it will cost. It is like a man that starts war. He had better figure out whether with his ten thousand men he can meet the other king with twenty thousand, and if so, go ahead. And if not, then send an ambassage desiring peace. Jesus said count the cost about being a Christian. Do you mean business? Are you able to go right ahead and live for God, with your mind made up to turn your back on sin and live for God? Christians ought to do that, but that is something that ought to happen just once. We should get it settled once for all that "I am for God, and I can risk Him, and I will do what He says." And then after that a Christian ought to come to the place where he can say, "I will not take thought for my life. I will not take thought for my body. I will not take thought for what I eat or drink or what I wear. I will not take thought for tomorrow, I will leave that with God. Already I have counted the cost and tried God, and already I have found it pays to serve Him. Already I have found God can be trusted. I can serve Him in the dark without knowing the future. I can serve God without a guarantee. I can serve God without any visible evidence as to how He will bring me out. I can serve God without any regard for the consequences."

We can count the cost, and then having counted the cost, have our minds made up.

You men listen, how would you like to marry a woman who would say "Yes," and then before you can ever get her married, you would have to reconvince her forty times? And then when finally you

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"WHERE ARE THE DEAD?"

Memorial Sermon For Loved Ones Who Died In 1939 Sunday Night at 7:30

Sunday night Pastor John R. Rice will preach at the Galilean Baptist Church (formerly Fundamentalist Baptist) at the 7:30 service, in a memorial service for all the loved ones of our congregation and friends who have died during 1939. Where have these loved ones gone? How may we meet them, if they are safe with Christ? There will be comfort in this service for those who have lost loved ones. There will be light on the problems that have vexed your mind. Will we know our loved ones in Heaven? And how soon may we expect to see them? Are they now happy and conscious with the Saviour?

Please invite your friends, specially all who are in sorrow or who mourn the loss of some loved one during the past year.

g God Without Regard for Consequences

(CONTINUED FROM PAGE 1)

got married, she would say, "But I wanted to stay here and live with mother." And you would have to settle that question again. And then when the question came up of what kind of a house you would live in, she would say, "Well, if I can't have such and such a house, I think I would be better off to go back home and live with mother." And every time you move the question comes up again. And all the time your wife stayed with you as your wife, it would have to be on the basis that you would fight it out again every day that you could give her more than her mother and dad could.

Or how would you like to live with a woman when it was an open question every day whether she could be true to you and live with you and wear your name?

Well, then, what do you think God thinks about it when a man claims to be a Christian and every day the open question has to be argued out again about everything God ever tells you to do? How do you think God feels when He comes to a Christian and he says, "Yes, Lord, I will follow You where You lead me and go where You want me to go," and then every time, even if it is only the proposition of ten cents out of one dollar, it has to be argued out and weighed all over again whether it pays to tithe, and you wonder if you can afford to do this and wonder how you can live if you do as God says?

Every time there is a chance to serve God, you have to put it under a microscope and check it very carefully and see whether it pays or not. And when you come to teach a Sunday school class, you have to weigh whether to give up shows and whether you can afford to be here every Sunday when you want to go see your mother. How would you like it if you were God, to have a bunch of Christians who were never settled whether they mean business or not, and every time God tells them to do something, it has to be fought out again?

What I am talking about this morning is that there ought to come a time when every Christian could settle once and for all the matter that "I will serve God without regard to consequences. I have already counted the cost and decided it is worth while." You ought to make up your mind that whatever comes tomorrow that you will be right in the will of God. God says to take no thought for tomorrow. Take no thought for your body. Take no thought of what you eat and drink. Take no thought! Wouldn't you like to serve God without regard to the consequences?

I. Mary, Joseph, The Wise Men and Shepherds Served God Without Taking Thought For Consequences

Now first let me call your attention to the case of those connected with the birth of Christ. Oh, how sweet is the story!

There was a virgin girl one day and as she was alone, I think she had been praying. The angel of the Lord appeared to her and said, "Fear not, Mary." Read it in Luke 1:26-37.

Can you imagine how she was startled, how the eyes were bright and her face turned white as the angel appeared. And he said, "Fear not, Mary, thou hast found favour with God." She must have prayed a lot. "And behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS. He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David: And he shall reign over the house of Jacob for ever: and of his kingdom there shall be no end."

But Mary said, "How can that be? How can I have a child? I am not married, and I am a pure, clean girl. I have never known a man after the flesh. How could I have a child?"

And the angel said, "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God."

And do you know what Mary said? Do you suppose Mary stopped and figured; do you suppose she said, "If I become a mother, and I am not married, there will come public shame on me. It is bound to be, and nobody will understand it. People won't believe what I tell them, and can I stand it or not?"

Did Mary go through all that argument? Did she weigh the whole thing out? No, no. Mary said with a glad heart in that moment to the angel, "Be it unto me according to thy word." She said, "Oh, let it be just like you have said."

God sent Elisabeth to talk to Mary by the Holy Spirit. Elisabeth said, "Blessed art thou among women . . . because you believed what God said."

Mary didn't have to fight it all out and weigh the thing and count the cost. She didn't say, "Well, now wait! Let me see how it will turn out."

Mary gave herself up to open and public shame for God's cause that she might bear in her body the body of the baby Jesus and become the mother of the Son of God without regard to the consequences, taking no thought how it would turn out. She said, "Yes," and God brought it even as He said.

Take the case of Joseph. Joseph was troubled. Oh, how he loved Mary! Wouldn't you, if your girl was such a pure, good girl, so bright? She was of noble lineage. She was of the house and lineage of David. She was a princess though poor and poverty stricken. She was such a pure and lovely woman that God selected this girl out of all the women in the world to be the mother of His Son. Don't you think you would have loved her? Oh, how Joseph loved her! When he was with her she was timid and blushes covered her face, but she couldn't speak of it to him. But the outward evidence grew until finally Joseph could see that she was going to become a mother.

"Has Mary gone wrong?" He wept about the matter alone, but dared not mention it to her. He felt, "What can I do? If I reported her to the public authorities as an adulteress, she could be taken out and stoned. I wouldn't want to do that."

But in his sleep one night, in his troubled slumber, the angel of the Lord came to him and said, "Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost. And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins. Now all this was done that it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us" (Matt. 2:20-23).

And when Joseph was raised from sleep he took unto him Mary as his wife, and knew her not until she had brought forth her firstborn Son.

I tell you, Joseph — people don't say much about him. He must have died before the Saviour was grown to manhood, for we never hear of him after Jesus was twelve years of age, but Joseph was a great man of God. That day when he woke out of his slumber and sat up on the edge of his couch, he said, "It is of God. I will not be afraid of the future. I will take Mary to my home as my wife and yet not my wife. I will take care of her. The Baby is not my baby, but I will take her home with me. Whatever men say, never mind. The restraint and patience that is necessary — I will not mind it." So Joseph had no regard for the consequences. *He took no thought.* He did what God said.

The wise men came from the East to see the baby Jesus. They read in the book of Daniel the story of the coming Messiah. It was the only part of the Old Testament that they had over in Babylon, and was written by Daniel the prophet while there in the captivity. And the wise men read the 9th chapter of Daniel and knew that after the decree of Cyrus to rebuild Jerusalem, there would be sixty-nine weeks of years until the Messiah would come. And those sixty-nine weeks of years, four hundred and eighty-three years, had already come to pass, and now was the time for the promised King of the Jews. They were watching and ready, and when the star appeared they said, "It is His star, the evidence we have waited for." The Holy Spirit told them the Saviour, the King of the Jews, was born. I do not know what tellings of good-bye they had, who they put in charge of their business. I do not know what excuses they made to their wives and families about being gone so long and so far. They made arrangements and then perhaps mounted their camels and away they rode yonder toward the west from Babylon which was east, five hundred or six hundred miles, and they rode on around the northern part of the desert and across the Jordan river, and came to Jerusalem, and said, "Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him."

They looked it up in the Bible, and the scribes said, "It must be Bethlehem, for Micah 5:2 says he will be born in Bethlehem." And, lo, the star appeared, and they came straight to the Baby Jesus and opened their treasures, gold and frankincense and myrrh. They left their gifts and went back home. Can you imagine the expense of a journey that far when they had no cars, no trains, had no paved roads? It was from one nation to another nation, a nation of a strange language. And can you imagine the time it took; months perhaps? And can you imagine the expense of it? And they brought treasures along, gold, frankincense and myrrh. They came without any regard to the consequences. They took no thought for the morrow and served God with no reservations.

Remember the shepherds:

> "And there were in the same country shepherds abiding in the field, keeping watch over their flock by night.
>
> "And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid.
>
> "And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people.
>
> "For unto you is born this day in the city of David, a Saviour which is Christ the Lord.
>
> "And this shall be a sign unto you; ye shall find the babe wrapped in swaddling clothes, lying in a manger.
>
> "And suddenly there was with the angel a multitude of the host praising God and saying,
>
> "Glory to God in the highest, and on earth peace, good will toward men" (Luke 2:8-14).

Do you know what these men said? They said, "Let us now go even unto Bethlehem, and see this thing which is come to pass which the Lord hath made known unto us."

But what happened here shows that they didn't leave anybody to watch the sheep. They might have said, "Suppose a wolf gets the sheep," but nobody said anything like that. They never thought anything about that. If God had sent a Saviour, that is much more important than sheep. So they hot-footed it down to Bethlehem and found the Saviour. They walked in the stable there and found the baby Jesus in the manger wrapped in swaddling clothes by the side of His mother. They forgot the consequences!

Then what did they do when they had seen the Saviour? Their hearts rejoiced, and they said, "It is true! It is true!" They didn't go back to the sheep. The Scripture said they went out praising God and glorifying God and told the good news. Then after they had told everybody they knew, they came back to find their sheep.

Were the sheep there when they got back, or not?

The Bible does not say, because it didn't especially matter. For if a Saviour is born, what if a wolf did get a sheep! I imagine they were all there, all right, but if they were not, they didn't worry about it. They served God without regard for the consequences. They did what they ought to do for God without saying, "I wonder if the sheep will all be here?" No, no! They served God without any regard to the consequence. They took no thought. They believed it, and God blessed them in it. I wonder if we can't today make up our minds to start serving God without always taking thought, without always counting the cost!

In the Bible, many other men served God without counting the cost. Turn back to the book of Daniel. How rich it is. We need some iron in our blood like these men of God had.

Nebuchadnezzar built a great image, ninety feet high and nine feet wide, and the people must fall down and worship it. So he had all the orchestra, all the stringed instruments of every kind; the sackbut, the psaltery, the harps, etc., and when the orchestra played and the drums rolled, everybody was to bow down before the image which was set up in the plain of Dura, in the province of Babylon. But there were three men who didn't bow. Daniel was running the empire while the king was having a good time. But the three Hebrew children, Shadrach, Meshach, and Abednego did not bow. While everybody was bowing down to the image, somebody peeked like you do when we pray. Somebody looked and saw the three Hebrew children, Shadrach, Meshach, and Abednego standing straight up. They didn't bow down at all! Someone was a tattle-tale, so he hot-footed it to the king and told him that the three men would not bow to the image. The king said, "Is it true?" He said, "Whoso falleth not down and worshippeth, that he should be cast into the midst of a burning fiery furnace."

Some Jews hadn't bowed down yet, and when Nebuchadnezzar was told this, "Nebuchadnezzar spake and said unto them, Is it true, O Shadrach, Meshach, and Abednego, do not ye serve my gods, nor worship the golden image which I have set up?" He told them that he was going to give them one more chance and if they worshipped not, he would cast them into the midst of a burning fiery furnace, seven times hotter than before, and they would not live a second. Listen what they said:

> "Shadrach, Meshach, and Abednego answered and said to the king, O Nebuchadnezzar, we are not careful to answer thee in this matter."

They didn't ask for time to consider the matter. "We are not careful to answer thee in this matter.

> "If it be so, our God, whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of thine hand, O king.
>
> "But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up."

They said, "God is able to do it. He can and will, and if He does not, we won't do it anyway. We are not going to do it." They said, "Be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up."

Those folk were already voted. It is wonderful to find Christians who have already made up their minds. It is wonderful to find men who already know what they are going to do for God. If there comes a time of testing, they have already forseen it, and say, "I don't care, God is able to deliver me. God can deliver me, and God will deliver me, but if He doesn't, I will do what He said anyway. So they said, "We are not going to bow down to the image."

But Nebuchadnezzar had the music play again, and they didn't bow down. The king got mad. He said, "Poke up the fire good. Grab these men." And they tied them with their hats on their heads and their court garments on — they were rulers, you know — and pitched them in the fire. The fire was so hot when they were put in that it killed those strong soldiers who put them in. But all the fire did to Shadrach, Meshach, and Abednego was to burn their bands off, and they walked around in the fire. And One came and walked with them, and his form was one like the Son of man. I think Nebuchadnezzar was converted right there. The proclamation he gave showed he believed in the true God.

They did not have to count the cost. They had already counted it and considered whether it pays to serve God or not.

There is the case of Daniel. They made a decree that nobody should pray to any god for thirty days and have the king above everybody, that nobody could serve any other gods or pray to anybody else for thirty days. And "now when Daniel knew that the writing was signed, he went into his house; and his windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime" (Dan. 6:10). Now Daniel knew just what they did, and it didn't make a tremor in his voice when he prayed. It didn't make him hesitate and say, "Oh, God, give me courage." He had already made up his mind to that, and he opened the window. He didn't pray in the secret closet this time. (There are times to pray in secret, and there are times to pray in public.) He opened his window and prayed toward the God of Jerusalem as he had done before, three times a day. I say he served God without regard to the consequences, without taking thought for

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Reported Among The Missing

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The leash of a sober mind;
I know that generous deeds
Some sure reward will find;

That the rulers must obey;
That the givers shall increase;
That Duty lights the way
For the beautiful feet of Peace—

In the darkest night of the year,
When the stars have all gone out,
That courage is better than fear,
That faith is truer than doubt;

And fierce though the fiends may fight,
And long though the angels hide,
I know that Truth and Right
Have the universe on their side;

And that somewhere, beyond the stars,
Is a Love that is better than fate;
When the night unlocks her bars
I shall see Him, and I will wait.

— *Washington Gladden.*

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Serving God Without Regard for Consequences

(CONTINUED FROM PAGE 2)

what would happen! Daniel already knew God was greater than a den of lions.

Let me tell you, my friends, what happens isn't your business. That is God's business. Your business is to serve God day by day, and risk yourself with Him and let God do the rest.

In the New Testament it is the same way. In the fourth chapter of Acts there was a time of testing and I will show you just a word about it here:

"But Peter and John answered and said unto them, Whether it be right in the sight of God to hearken unto you more than unto God, judge ye.

"For we cannot but speak the things which we have seen and heard.

"So when they had further threatened them, they let them go, finding nothing how they might punish them, because of the people: for all men glorified God for that which was done" (Acts 4:19-21).

And in the 5th chapter they were arrested again. Now listen:

"And when they had brought them, they set them before the council: and the high priest asked them,

"Saying, Did not we straitly command you that ye should not teach in this name? and, behold, ye have filled Jerusalem with your doctrine, and intend to bring this man's blood upon us.

"Then Peter and the other apostles answered and said, We ought to obey God rather than men."

We ought to obey God rather than man! That settled it. If God said so, that settled it. Wouldn't you like this Christmas eve to say, "I will one time give God a gift and not renege on God. I will not be an Indian giver, I won't take it back." Make God a gift of yourself, lock, stock, and barrel, and don't take it back tomorrow.

Jews had a way, commanded in the Old Testament, that if a man had a Jewish slave, after seven years he could set him free. At the end of that time every Jewish slave owned by a Jew was set free. Here is a wife. She has only been a slave a year or two. It is not time to set her free. Her children were born in slavery, not time to set them free. Suppose a man said, "I love my master and wife; I am not going to leave, but will be your slave." He says, "I would rather stay here and be your slave." And he brings him to the doorpost, and the servant puts his ear to the post and his master takes an awl and pushes it through and makes a hole in his ear, and then he is a slave forever. Read Exodus 21:1-6.

In Bible times it was a custom among these Hebrews who had Jewish slaves, if the slave were willing to go on and be a slave forever, to put an awl hole through his ear. Wouldn't you like to say, "Oh, God, take me to the door post and put a hole through my ear — not just until I get a better job, not just until I find a job that I think will turn out better, but let me be Yours. Put an awl through my ear. Make me Yours from here on out." Wouldn't you like to have that settled?

Let me tell a story. I have told it before, but I want to tell it again.

When I was a boy ten years old we lived on a ranch in West Texas, and Christmas time to us was wonderful. For instance, we got an orange at Christmas. We very rarely had any at any other time in the year. We would get twisted candy and a few nuts, and we had a good time. It didn't take much to make a happy Christmas. Every one got an orange. We didn't have orange groves in Texas then. They all came from California, and were rather expensive, and we were poor. I wonder how many people remember when you didn't get an orange except at Christmas? (Many held hands.) So at Christmas we each got an orange.

My step-mother said, "Now children, I can make a fruit cake and I will have to make the citron with the orange peelings. I will candy the orange peelings if you will give yours to me."

So every one agreed. That may seem a little funny to you. Why should children object to giving the orange peel? But if you got just one a year, you could eat the peel with a little sugar and it was delightful, and we hadn't had an orange since last Christmas. We used to get bananas and we would not only eat the bananas, but we scraped all the inside of the peeling. You don't do that now. Yes, the orange peel is really wonderfully good with sugar. Now my step-mother said that if we would give her the orange peelings she would make a cake. So we agreed, and she put the orange peel all up on top of the kitchen safe. We didn't have any refrigerator, of course. It was a safe with tin doors and nail holes punched in the doors. So she put the peelings up on top of that so we couldn't see them. They were to be left there several days, and then mother was going to candy them. I got to thinking about the orange peels. That orange was given to me for Christmas and I didn't have to give it, did I? Why did I give it all? I ought to have kept a little bit, one good section, and I could have eaten it with some sugar, and I thought, "Well, I don't think she needs that much," so I went back, reached high on the safe and got one piece of the orange peeling and ate it with some sugar, and, boy, it was good! A day or two later I thought about it and I decided I could have one more piece. It was mine anyway, wasn't it? So I took another section from the top of the safe. And you know, I went on and I lost count of how many times I went back, so one day I reached up there for one piece of *my* orange peeling and there wasn't anybody's up there!

And you know, since that time, (it seems sad and strange) I have told God many times, "Lord, you can have me, take me anywhere you want me to go. I will give up anything in this world. You deserve it and You can have it." I have said that and meant it, but the first thing I knew, I felt myself reaching back on top of the safe to take myself back and have my own way instead of God's way. I was an "Indian giver."

Wouldn't you like this time, as this Christmas season comes on, to say, "God helping me, I will commit myself to God to be a bond slave to Jesus Christ from now on, and I will take no thought for the morrow nor worry today what I will have to eat."

Somebody says, "Brother Rice, I would like to tithe, but I have so many bills to pay."

Can you never think about God without thinking about bills at the same time?

Somebody says, "God has called me, but if I go, I will have to leave my family."

Can you never think about God without thinking about your family too?

The wise men would never have come from the East if they had thought about their families. The shepherds never would have left their sheep if they couldn't think about the baby Jesus without thinking about sheep. Some Christians never get their minds on God enough to forget sheep. Some Christians never get their minds on God enough to forget what they eat. That is the reason Jesus said to the disciples in the fourth chapter of John, "Lift up your eyes, and look on the fields; for they are white already to harvest" — "Get your eyes off this food and look on the poor lost souls." Oh, if you would ever get your mind on God enough to forget other things! *Take no thought!*

The trouble is, if somebody wants you to be a Sunday school teacher, you say, "If I teach I will have to give up this and that and the other and be here on time." Can't you do all that for God? Couldn't you ever count the cost

(CONTINUED ON PAGE 4)

Are Anglo-Saxons the Lost Ten Tribes?

(CONTINUED FROM PAGE 1)

Hezekiah involved remnants of all the tribes. Second Chronicles 30:1 says, "And Hezekiah sent to *all Israel* and Judah, and wrote letters also to Ephraim and Manasseh, that they should come to the house of the Lord at Jerusalem, to keep the passover unto the Lord God of Israel." Read also Second Chronicles 30:5, 6 where a proclamation was made "throughout *all Israel* from Beer-sheba even to Dan." And again *"throughout all Israel and Judah"* in verse 6.

Following that, Second Chronicles 31:6 says, "And concerning the *children of Israel and Judah,* that dwelt in the cities of Judah, they also brought in the tithe." Second Chronicles 34:6, 7 clearly states that the great revival under King Josiah at Jerusalem extended throughout "the cities of Manasseh, and Ephraim, and Simeon, even unto Naphtali" and "throughout all the land of Israel." Then in Second Chronicles 35:3 we are told that Josiah gave commandment and that certain Levites "taught all Israel" Second Chronicles 35:18 describes the passover as the greatest ever kept. They kept the passover *"and all Judah and Israel* that were present, and the inhabitants of Jerusalem." These scriptures and many others show that the group carried captive represented *all Israel.* It was about them Daniel prayed in Daniel 9:7, referring to them as "all Israel."

Second, the people who went back from the captivity to Judah and Jerusalem were a remnant of all Israel and not just Judah. The proclamation of Cyrus, king of Persia, was concerning "the Lord God of heaven" that *"all his people"* were urged to go back to Jerusalem and build the temple (II Chron. 36:23). Ezra 1:3 again commands, "Who is there among you of *all his people?"* and that they should go back to Jerusalem to build the temple. Remnants of all the tribes did go back, for Ezra 2:70 mentions them as *"all Israel in their cities."* Dead Israelites did not count. Other Israelites who mixed in with the heathen races did not count, but here was the remnant of *"all Israel."* Again Ezra 3:1 says that after the captivity had returned, *"the children of Israel* were in the cities." Ezra 6:16 says that *"the children of Israel"* kept the dedication of the temple. And at that dedication of the temple they had sacrifices, among them the following: "And for a sin offering for *all Israel,* twelve he-goats, according to the number of the tribe of Israel" (Ezra 6:17). These were remnants of all Israel and the sin offering they offered for themselves was twelve he-goats, according to the number of the tribes. Later in Ezra 7:13 a new proclamation was made in the realm of Artaxerxes that *"all they of the people of Israel"* which wanted to go back to Jerusalem might go, and they did. They selected *twelve* priests to carry the offering of gold and silver back to Jerusalem. The offering was made and received by *"all Israel there present"* (Ezra 8:24, 25, 29). So Jews in the time of Christ certainly represented all Israel.

It is significant that the book of James is written "To the twelve tribes scattered abroad." Yet it is manifest that the message is to converted Jews. James 2:2 mentions the assembly, but in the Greek it is literally *synagogue.* There was no synagogue in the Old Testament, and none among others besides the Jews. It was an institution that grew up between the Old and New Testament times, evidently. The twelve tribes scattered abroad were dispersed Jews who had been saved but still assembled in synagogues.

Other scriptures are available, but I believe the above are sufficient to show that "all the twelve tribes are represented in the southern nation called Judah, when it was carried captive; that representatives of all the twelve tribes returned later under Ezra and Nehemiah to Jerusalem and Judea, and that in the time of Christ, the Jews represented all the house of Israel; the rulers of Israel were the senate of Israel and elders of Israel; the letters written to the twelve tribes were written to Jews; Christ was King of the Jews; the twelve apostles will judge the twelve tribes of Israel on twelve thrones. There is not a leg for the foolish Anglo-Israel teaching to stand upon.

Incidentally, England and America and the Anglo-Saxon race could not possibly be the lost ten tribes. First, history is clearly against it. We have a record of the Angles and Saxons back to the second century. They were Germanic tribes, and not a single historian of note in the world teaches that they were the lost ten tribes.

Second, they have none of the ethnological evidences that Israel certainly would have had they stayed together as a separate people, like Jews did. Angles and Saxons knew nothing of circumcision, knew nothing of the Jewish feasts, day of atonement, the Jewish new year, the Jewish passover, the feast of Purim. They did not keep the sabbath. They did not have the Hebrew language, they did not have even any myths or legends that would have been taken from the Hebrew Old Testament. Remembering how the Jews have kept these things through the centuries, it is utterly impossible that every trace of all these things could have disappeared in a few hundred years, from the captivity down to the early history of the Angles and Saxons.

And third, there is not a single Bible statement anywhere about England or America being the chosen land, about the throne of England being the throne of David or about these nations or race being Israel. Besides all this, the prophecies of the Old Testament about Palestine and Israel could not possibly be fulfilled anywhere but in Palestine and the hundreds of millions in England, America, Australia, New Zealand, South Africa, etc., could not be taken to Palestine as the seed of Israel. The Jews are Israel. Anglo-Saxon people are not Israel.

For Masons, Oddfellows, and Other Lodge Members

Here is a pamphlet you will want to read. It is called *SECRET SOCIETIES: Can A Christian Belong to Them and Still Honor Christ?* It is by George L. Hunt. The subheading by Mr. Hunt is, "He that is of God heareth God's words" (John 8:47).

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Serving God Without Regard for Consequences

(CONTINUED FROM PAGE 3)

and make up your mind and come to this conclusion that when God said do a thing you don't have to stop and consider it anew?

A certain horse my father used to have is a great lesson to me.

This horse was blind. You could get on him and ride him and other people couldn't tell the difference. You could hardly tell it yourself. He was blind, but you could ride down the road and this horse couldn't see a place he put his foot before him and yet he trusted the man riding him and he went right ahead.

The truth of the matter is, the way my daddy got him, he traded for him a horse that had the heaves. He rode beside a fellow one night and this horse had such a wonderful gait my faither said, "What about trading horses?"

"All right, I will trade with you."

My dad said, "No questions asked and we will trade for good?"

This fellow said, "All right," and he got down and they changed saddles and my father got on this blind horse and rode him home that night. The next day my dad discovered he had traded for a blind horse, but a horse that trusted his rider.

My friend, listen to me, wouldn't you like to be able to say, "Oh, God, I can serve you blind"?

Brother Patton, if God comes to borrow $1.00 from you would you ask Him to sign a promise or a note? We ought not to. If God wanted to buy something from you on credit, would you look up and see, Brother Nicholas, if His credit was good? Brother Nicholas, if a man comes and wants to buy from you on credit, you would call Mr. Patton and ask him about it or you would look his name up in Dun and Bradstreet. How many people of you have to weigh the thing out and check up on God before you say yes or no to God!

Wouldn't it be a wonderful thing if we could learn to be Christians who could act without any fear of the consequences, without considering the consequences. That is what the Bible says, "Take no thought for the morrow. Take no thought for your body. Take no thought for your life. Take no thought for what you will eat or drink.

Wouldn't it be wonderful if all the money you put in the collection on Sunday you just put in without any regard for what you would need next week. Isn't that right? I would find out what God says to do, and then I would do it without thinking about that bill that has to be paid this week. Wouldn't that be the right way to do?

If God says, "John, I want you to go to Africa," wouldn't it be right for me to say, "All right, Lord, I will go." First should I sit down and say, "There is my wife. She will not want to leave her mother and dad. They are old. They live up here in Cooke County. The other children are gone. They love her, and she may never see them again." Would it be right to stop and consider and say, "Wait, Lord. Let me check up on this business before I say yes. Shall I take my children into blackest Africa, away from schools, away from their companions, and let them live in a hut with thatched roof over it, with a dirt floor, and wild beasts howling in the back yard at night? Would it be right? What am I going to do if God says go to Africa? Have I always, before I say yes to God, got to take up the whole thing every time and find out whether it pays to serve Him, find out whether it is worthwhile to do what God says? Brother Bass, what am I going to do?

Here is a thing every Christian ought to get settled. He ought to say, "I will count the cost once and for all and find out if it pays to serve God. And when I have found that out, I will have it settled. I will say yes to God. If God says, "Do so and so," to me, I will say, "All right, I will go," without taking thought except to find the will of God.

Do you know why people these days don't have steam automobiles? Steam automobiles are a good deal cheaper to run than gas automobiles. They used to have a good many steam cars. Some things about them are better. One thing, you don't have to have any gear shift. For years experimenters have spent thousands of dollars trying to make an automobile without a gear shift. A steam engine automatically adjusts to any load and never stalls. The more power, the less speed and the less power the more speed. Why don't all people use steam cars, and why don't they make them? *Because it takes ten minutes to get the water hot!* and you can't always wait that long. So steam cars are now museum specimens.

God wants somebody here to serve Him, but He has always got to wait for you to get the steam hot when He wants you to do anything! Do you think God is going to do that? Always, always wait for you to take thought for every thing else, when He says, "Go"?

What about this kind of Christian who every time God brings up a duty, there is a big tussle and knock-down, drag-out fight before He can get you to do anything, while you again decide whether you are going to serve God, while you count the cost again! Do you always have to count the cost anew and see what it is going to cost you before you decide whether you are going to do what God said?

Brother Joe had a car, a model T Ford. He told me about that car that he always knew how to start it. He said, "Any time you jack up both hind wheels and crank it until the water boils, it will start every time."

There are some Christians who, if you go at it that way, you can get them to teach a Sunday School class. You can get them to tithe, or get them to come to prayer meeting or get them to testify. If you really jack both hind wheels up and crank until the water boils, you can get them to do something for God. Do you think God is content with the kind of service that comes always with a grudge, always with the brakes on?

I was in a revival meeting down in southwest Texas. I went to Hico, near Lampasas. They have live-oak trees and white limestone everywhere. I was in a hurry. I went in my car. I was going back to the revival, and I came to a fellow whose car was out of gas, or something was wrong with his car. I tried to help get his car started, but I couldn't. So I told him, "If you want me to, I will pull you in." I hooked on with a tow chain. Over those rough, rocky roads we went. I drove about thirty miles an hour. The man in the car behind me couldn't see. He sat back there and kept on putting on the brakes. Finally I stopped to see what was the matter. And he said, "I will just sit here if you don't mind. Just unhook the chain and I will send my boy after the car later."

Do you think God wants to take you anywhere when He always has to drag you, when you always have the brakes on? When you won't go unless you can see the road? You are always thinking about what it will cost. "Will I have something to eat? I would serve You, Lord, but my family may starve." "I would sing in the choir but I don't think it is worth it." "I would teach a Sunday School class, but I would have to study, and I would have to give up going to see mother every second Sunday. Why don't you say, "I will make up my mind like the shepherds who didn't care about the sheep when the Saviour was born, and like the wise men from the East who left home and families and brought their money to this far country to see Him and gave all they had and went home. Wouldn't you like to say, like Mary, "Be it unto me according to thy word." *Never mind what it will cost.* It will cost you plenty, *but never mind!* And like Joseph who, when he arose out of his sleep, went and took Mary home with him. Why don't you say, "I will count the cost no more," and say, "You can have all I have. I will lay it on the altar and not take it back." Wouldn't you like to say that today? I would like to, wouldn't you?

I wonder who is here today, and you are not a Christian but you want to be. Can you say at this Christmas season, "I will trust Him to be my Saviour. I will take Him as mine. God loves me, offered me the best Gift in the world — His Son, and I will take Him today. Will you come and take Christ as your Saviour?

(Three claimed Christ as Saviour.)

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